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FOR THE  
WOMAN'S UNION MISSIONARY SOCIETY  
OF AMERICA

JULY, 1911

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## THE MISSIONARY LINK

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The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

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# THE MISSIONARY LINK

VOL. XLII.

JULY, 1911

No. 7

## WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

THE American Bible Society in Japan announces, "The year 1910 has been one of the best in the history of Bible distribution in the Empire, the circulation being truly remarkable. The total Bible circulation has been more than three times as great, as during the preceding year.

"Early in the year 1910 a Union Committee of women of all Protestant bodies working in Tokyo, undertook to put the Scriptures into every home. Special meetings were held in most of the churches, the women of each congregation took the responsibility of visiting all homes within a given district, according to a special map of the city, distributing Scripture portions, tracts and invitations to the meetings."

THE *Mission News*, published in Japan, states, "Leading Japanese educators proclaim often and loudly, that religion is not necessary nor desirable as a foundation for morality, but it appears hardly possible to reap the fruits of the material and intellectual progress of the West, and yet shut out the moral and religious sources of that progress." There are in Japan 71,927 Buddhist temples and 51,268 priests, and 108,722 Shinto shrines and 1,124 priests, and the great mass of the people are still unevangelized and living without God and hope in the world."

OUR Missionary in Jhansi, Miss Morrison, writes: Mohammedanism is on the increase, and is a real menace to Christianity. Only a strong native Christian church can gain the victory. If the Indian Church is to be strong, its members must be in proportion to the demand. Oh! that many in schools and colleges would hear the Master's call, and give themselves to Him, to use wherever He needs them.

IN this view it is well to spread the appeal of the Moslem Conference held in Lucknow this year, "While profoundly conscious of the formidable nature of the task of evangelizing the Moslem world, we are confident that our work, undertaken at the command and with the presence of Christ, can have but one issue. The large number of converts won from Islam, the churches that have been gathered from its adherents, and the many able preachers of the Gospel who were once Moslems, are a pledge that the evangelization of the Mohammedan world is within the power of the Christian Church."

AT the celebration of the jubilee of Dr. Griffith John, by the Chinese Christians, he said: "Another fifty years and there will be no idols in China! Fifty years and there will be no Buddhist or Taoist priests. In fifty (or shall we say a hundred?) years, I do not think there will be any foreign pastors in China. Why? Because the Chinese Church will have its own pastors in great numbers! China will be all changed."

THE recent census throughout India, shows the population has reached over three hundred and fifteen millions, an increase of about seven per cent on the last census. To that astounding number the actual British territory contributes no fewer than 244,172,381. When we think of Christ's command, what a huge task and privilege the teeming population offers!"





GATEWAY AT THE BIBLE HOUSE, ALLAHABAD, INDIA.

## IN EASTERN LANDS.

### INDIA—ALLAHABAD.

#### SCHOOL PROGRESS.

By MISS ALICE WISHART.

**W**E have recently introduced a new Bible study course of graded lessons called "Progressive Bible Series." The lessons are first taught to the teachers by the Head Mistress, who criticises them as they in turn teach them to the school.

An intelligent Sikh who has a good position in the military offices in Allahabad said: "I am sending my girls to your school, because I hear it is the best in this city. The Hindu cart comes to our door, but I have not sent them to their school, but have waited until you could take them." This man had waited for weeks, but two dear girls have now come to us from his house.

A high caste Hindu mother brought three children to the school, saying, "They get better teaching here, than at our Hindu schools, and I want my daughters to be in your mission."

#### FAREWELL TO LADY STANLEY.

**A** VERY interesting gathering took place on Friday, March 4th, when the members of the "Indian Ladies' Art and Literary Club" gave a farewell reception to Lady Stanley. The reception was held in the spacious premises of the American Zenana Mission, 6 South Road, kindly lent by Miss Wishart.

Lady Stanley has for some time been a patron of the Club, and has endeared herself to the members, by her kindly and sympathetic interest in all their proceedings, and on this occasion the Bengali ladies, who form the Club, vied with each other in doing her honor.

After refreshments had been served, an ode, composed by a member of the Club, and expressive of regret for her departure and good wishes, was sung by Miss Chatterjee, accompanied on the piano by Mrs. P. L. Banerji. The Secretary, Mrs. D. C. Banerji, then addressed Lady Stanley in Bengali, after which she passed a garland round her neck and laid a bouquet of roses at her feet. The leading members of the Club, one after another in turn, addressed a few words to Lady Stanley, and presented a garland and bouquet.

Lady Stanley in replying, expressed her warmest thanks for this display of affection, and her great regret that this was her last meeting with the Club.

After this ceremony was over, an hour or so was very pleasantly spent in conversation and music, Mrs. P. L. Banerji in particular giving pleasure by her playing, both of the piano and violin, one of the Club members loaning her piano for the occasion.

In addition to the members of the Club a few other friends were present, including Princess Limbin Minthani and her daughters.

A beautiful silver tray of cashmere workmanship was presented to Lady Stanley by the Club. In writing afterward about the reception, Lady Stanley said, "I want now to tell you and the ladies of the *Parda* Club how touched I was at all you did on my behalf, the proceedings being so charming and dainty, and in such exquisite taste. There was of course a sadness over all the proceedings, but for all that, I felt a quiet joy and pleasure in it, and I shall long, long remember that pleasant afternoon spent with the Indian ladies at your Mission bungalow. I value the beautiful gift they were so kind as to present me more than I can say."

Miss Wishart adds, "We have a colored photograph taken of the ladies in this Club, and regret that it was not in readiness to send to our Jubilee."

### FÄTEHPUR.

VARIED INTERESTS.

By DR. GRACE SPENCER.

IT is a lovely moonlight night, for rain uncommon out of the season has given place to snowy clouds, illumined by the full moon. The broad veranda of the *Lily Lytle Broadwell Hospital* is almost as light as day. As I stepped out to the central section of the Hospital, all was quiet and the hush of night was over all. In spite of the occasional distant sounds of the night revellers of the repulsive Hindu festival which is being celebrated, one seemed to gain a sense of quietness and strength and new courage. For is not this the day of special prayer for Fätehpur? In our hearts we know full well, that God will richly bless all efforts for the people here.

Dr. McKenzie and I have had a most helpful visit to other Hospitals in India, to gain hints in conducting our own. On our way as we were near Kedgaon, we thought it

worth while to spend a few hours with Pundita Ramabai. Is it not splendid that one of India's women has accomplished so much for her Indian sisters, over 1,300 girls now being under her care? The large airy school building was very pleasing. The long rows of looms where the *saris* are made, the printing presses and needle work, we found very interesting. Pundita Ramabai is striking in appearance, with her blue eyes so uncommon in India. She spoke chiefly of the translation she is undertaking of the Bible, and of the College she hopes to begin, where 500 of her girls may find opportunities in the educational lines for which she considers they are fitted.

We spent some helpful days at Dr. Wanless' famous Mission Hospital at Miraj and watched many operations and the dispensary methods, and received a number of helpful ideas in the manner of caring for Indian women. We also had an opportunity of seeing the way Sunday services are conducted in the Hospital.

We visited all the principal Hospitals in Bombay and Indore, meeting with every courtesy, and spent part of a day with our own medical mission at Jhansi.

### JAPAN—YOKOHAMA.

CHRISTIAN TRAINING IN A JAPANESE HOME.

By MISS CLARA LOOMIS.

ONE cannot but notice a marked difference in the home-life of those Christians who hearing of Christ have straightway accepted Him, and those who have had years of Christian training before taking a stand as Christians. The former if women, are not likely to be given permission to go to service every Sunday even though the men of the family are Christians, as the woman's place is still generally considered to be at home. Apart from meeting with friends and hearing God's word, there is little to entice one to venture out in stormy weather to the service held universally in plain, oftentimes ugly and not over clean buildings. The music can better be imagined than described, as in all but the large cities the only instrument is a baby organ, while each sings in a different key, introducing variations *ad libitum*.

The houses where there are more than a dozen books, and the daily papers, are woefully few, while many women still cannot read, and those who do find time for it, can read only the simplest books, and are discouraged

in doing so for fear they may neglect their household duties.

Family prayers are unknown, except in those homes where one or more has received a Christian education. There is nothing which takes the place of "Now I lay me" to the little Japanese child, and the mothers generally seem quite at a loss in teaching a child to pray. The formal language is difficult to understand and introduces many Chinese words, whereas the common language of ordinary life is considered irreverent and unsuited to prayer.

Unless a mother has had many years of Bible study herself, the child perforce must turn to the Sunday School teachers for all its knowledge of Bible stories.

May we not rejoice in the fact that twenty-one of those graduating from our School—*Kyousu Jo Gakko*, 212 Bluff, in the last nine years, are now married, and twenty or more little ones are learning from them through song, story and prayer of Christ and His love?

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#### WORK IN TSURUMI.

By MISS S. A. PRATT.

**D**URING my first term in Japan, I went once a week by train to the village of Tsurumi, a short distance from Yokohama, to hold a children's meeting, and to teach the Bible to a few older people.

In the house, which was first used for the meetings, lived three generations. The grandparents finally became Christians, but the daughter seemed much opposed to Christianity and would never come into the room while I was teaching, although she would sit outside the paper doors on the veranda with her sewing, and naturally heard all that was said.

It was a happy day when she too, decided to become a follower of Christ. She longed to read the Bible, but could not, and later on I learned that every night after the others had gone to bed and were asleep, she would light a candle and try to read her Testament. She told me once she felt sure God would specially help her to read, as it was His word she wished to learn. These people had a market-garden, and as long as the grandmother lived, she would bring me the first produce from it.

The son, who became an earnest Christian, was wrongfully accused, and put into prison. During the time he was there, he read his Bible and sang hymns, giving good witness

to his faith in Christ. The people had never seen one behave in this way before, and naturally inquired the reason.

A few years ago, I rented a house in this village and two Bible women have been living there, working among the women and children. There has been carried on also a Sunday-School in the next village. Some people have become Christians, later on moving to Tokyo or to other places so that the number remains small. A meeting for inquirers is held every two weeks attended by a number of school-teachers, while a children's meeting is carried on, the children showing much interest.

One man, who had reviled the Bible women and who had tried to hinder their work, met with a severe accident as he was crossing the railroad track, both his arms being taken off, and his face injured. He was visited by the Bible women and has shown signs of deep repentance, going frequently to the preaching place to hear the word of God.

An elderly Christian woman has recently passed away and now the husband comes regularly to learn about God, while her daughter too, is showing interest in spiritual things, having been entirely healed of mental derangement.

A week ago a telegram was brought to me from Tsurumi containing the few words, "Great fire, send help." I at once sent the Bible-School servant, but before he could reach the place, Mr. Mori, pastor of a church in Yokohama, and a teacher in the Bible-School, having heard the news, reached Tsurumi first, and immediately did what he could to help.

Some of the workmen near by came to assist, and the first question they asked was, "Where is your God, for we will take him out first?" They saved the baby organ, and, in fact everything, although a large number of the villagers lost nearly all their belongings. We have rented a room in a house near the burnt district, where the Sunday School is being carried on, and a friend lends her house for the evening meetings. The Bible women at present will live in the school, going by train to their work, until the place is built up again, so that we can rent another house.

I was greatly touched by a gift of twenty-five cents brought to me for the preaching-place by a servant who had heard of the fire. A Christian lady has sent one dollar. It may be that the work will grow more rapidly because of this disaster. Please remember the work in your prayers.



## THE ANGEL OF THE CRIMEAN WAR.

By YOSHIWARA TATSU,

of 212 Bluff, Yokohama.

WHAT virtue is the most beautiful for a woman? I think it is sympathy.

A woman may be well educated, cultured and highly intellectual, but if she has no sympathy she may be compared to a withered tree which has no flowers and no fruit.

It is my purpose to tell of a noted woman who won her great reputation through her noble deeds which were prompted by a sympathetic heart. Her name was Florence Nightingale, but she was also known as the Angel of the Crimean War or the Lady-in-Chief.

Florence Nightingale was the daughter of a wealthy gentleman in England named William Shore Nightingale. She was born on May 12th, 1820, at the Villa Columbia near Florence, Italy, so she was named Florence.

In 1858 the great conflict broke out in the Crimea between Turkey and Russia. England and France were allied to Turkey so they had to fight for her against Russia. During this terrible struggle thousands of soldiers were killed and wounded on both sides, and the hospitals were in a wretched, disorganized condition.

The Minister of War made up his mind on the point of nurses, and chose Florence Nightingale who was taking a nurse's course in London.

Within one week she started on her journey with her band of nurses consisting of thirty-four volunteers. When she arrived at Scutari there were almost six thousand men quartered in the hospitals, almost dying for want of care.

But on her arrival all these sad conditions were gradually changed, and the rough soldiers wept for gratitude and came to look upon Florence Nightingale with something like worship in their hearts.

Longfellow has immortalized scenes like these in his "Santa Filomena."

In 1864, eight years after the Crimean War, "The International Red Cross Society" was organized. This meant the extension of Florence Nightingale's Crimean work to the civilized nations of the world. Florence Nightingale was greatly pleased to see this work of relieving humanity extended.

She died August 13th, 1910, at ninety-one years of age. Her patriotic soul was called to its heavenly home, but "Being dead she yet speaketh."

Her influence had led to the organization of numerous societies, like the Red Cross Society, with the aim of reducing the suffering and misery caused by wounds and disease.

The losses of our country during our late wars with China and Russia were lessened in an unparalleled degree, because the Japanese Sanitary Commission had learned either directly or indirectly from the work of Florence Nightingale how to nurse the sick and wounded soldiers. What a wonderful influence this woman had! The secret of her greatness lay in the fact of her deep sympathy with the poor and suffering.

The name of Florence Nightingale is symbolic of her life, Florence suggests the goddess of flowers and Nightingale sweet melody. A bird in the land of flowers! Her name well expresses the influence exerted by her noble deeds.—*Condensed.*

## PERSONALS

*India — Allahabad* — Miss Bertsch writes: The Indian Ladies' Aid and Literary Club gave a reception to Lady Stanley as she and the Chief Justice are leaving us. They have taken a definite stand for righteousness, and India will miss them sadly.

One of our members was awarded a bronze medal for her fish-scale flowers, by the U. P. Exhibition Committee. The Exhibition has been good for our pupils, as their powers of observation have been quickened, and their knowledge deepened. *Purda* barriers were forced to give way many times, and we feel that the Exhibition is one of the links in the chain of circumstances, which will ultimately liberate India's women from the strict seclusion, which for so many generations has been their lot.

Miss Wishart writes: As Miss Bertsch is leaving for her furlough, our Central Girls' School gave her a farewell, to which they sent a formal invitation in English. The Bengali department, had a very pretty brooch made for her, with the words, "Do not forget" in Bengali, and the Hindu and Mohammedan departments are giving her a pretty *Sari*.

*Fatehpur*.—Dr. Grace Spencer writes: The number of patients in the Lily Lytle Broadwell Hospital in March was twenty, and ten operations were performed. In the Memorial Dispensary, we had 594 patients, the same month.

## HERE AND THERE

### TRAINING.

CANDIDATES for missionary appointment rarely realize the high standard now demanded for foreign service. Americans resent the sweeping criticism of other nations, that although quick in apprehending peculiar situations, and with intuition of a high order, they are superficial.

A very timely article was printed recently in the *Inter Collegian*, called "Why Should Student Volunteers Study Education?" by T. H. P. Sailer, and some of the suggestions are peculiarly pertinent.

"This desire of the nations (for education) is the opportunity of the Church. In modern education, defective as it yet is in many details, we have the most powerful instrument ever devised for the molding of individuals and communities. The backward nations are those which have neglected education.

"A generation ago, a graduate of an American college had at his disposal resources altogether unknown to the non-Christian world. It was not necessary that he should be a specialist in any line; his general knowledge lifted him far above his heathen surroundings. In many fields that day is forever past; in others it is rapidly passing. Government systems of education have been erected all over the non-Christian world, which penalize missionary schools that do not keep up to their standard. Oriental graduates of the best pedagogical colleges of the West, are beginning to return to their native lands in increasing numbers. An era of sharp competition has set in, and many missionary institutions find it difficult to maintain the required pace. It is generally recognized that the old missionary education will be inadequate, both in quantity and quality to meet the new needs. The educational missionaries of today must be more numerous and better trained.

"A course of training does not create new abilities, it only organizes and develops existing abilities.

"In some fields the Government system requires conformity to a curriculum that leaves little time for anything else. Under these conditions missionary schools must endeavor to excel in the skill with which subjects are taught, and in an administration and general atmosphere which constitutes the larger part of education. The missionary educator should therefore be not only an expert in modern

methods of teaching his subject, but should also be familiar with the most successful experiments in social education and development of character.

"We obviously need for educational work abroad those who have a firm and flexible control of large principles. We need supervisors of educational systems and administrators of institutions, as well as specialists in a single subject. We need men and women who can not only teach a text-book, but write one adapted to new conditions. The East is already beginning to complain of translations of Western text-books. We need those who can train native assistants and set them examples of methods fit to copy. A poor missionary teacher is nothing short of a calamity, because he is so sure to be imitated. These requirements are not the product of ambitious theory, but the plain demands of workers on the field who have come to realize what they need.

"Mission schools in most cases have much smaller incomes at their disposal than their Government competitors. They must try to make up in brains what they lack in funds, and should be models of their kind. Above all they must be strong on the moral and spiritual side. They must seek for direct evangelistic results; they must raise up an educated church membership, and a specially-prepared body of leaders for the Native Church; they must permeate all non-Christians whom they touch with Christian presuppositions and ideals.

"There are few men in the world who demand higher qualifications than the ideal educational missionary. Actual practice in teaching is urged as indispensable, as well as the study of theory. The experience should be broad, dealing with more than one grade and with practical supervision and administration."

### WOMAN'S MISSION WORK.

THIS is the title of an admirable editorial which appeared in *The Evening Mail* at the time of the National Jubilee, March 29, 1911.

"The splendid showing of fifty years must be regarded as a vindication. In the universal acclaim of thanksgiving for results, the Jubilee will probably not make any extended reference to the vindication. But many of the older workers will be thinking of it, the protests which the idea of woman with an organization all her own, first met. Even thirty



years ago the friction between the man-managed missionary societies, and the new woman's societies officered and controlled wholly by members of their own sex, was far from smoothed away. The fear of collections lessened, general plans subverted, collisions on the field and at home was so prevalent, that in some of the denominations the women were forced to ignore the hoped-for blessing of their brothers and walk alone.

"There always was a frank confession that in much of foreign missionary work, in hospitals and jealously guarded oriental homes, woman only could be largely efficient. Her appeals to her Christian sisters could be the most eloquent, her delicate description of the heathen woman's needs most properly made before woman audiences. But the possession of power is always attractive and its relinquishment unwelcome. The men in the old societies at first let go reluctantly, and no doubt conscientiously.

"Now the half-century vindicates the women. None of the prophesied evils ever took place. There has been harmony in the general scope, a tremendously stimulated increase in contributions to the old societies, because women, always largely in the majority in church membership, have grown intelligent as to all missionary work; and a measureless relief by woman's wit in solving problems that the men had not solved in all missionary history.

"The results in the general betterment of the race are marvelous. The hospitals that are supported, the rescue and training of child life, the actual planting of the home idea as we understand and value it, are beyond any words of ours to praise. It is fearful to consider how far back the heathen world would be to-day but for the women's societies."

#### AROUSING THE CHURCH.

Dr. Robert E. Speer, in a paper on "How to arouse the Church at home to the needs of Islam," said: "The assumption is true: the history of missionary effort for Moslems in the past is largely an unread history. Raymund Lull's name is the name of a stranger. Mohammedanism itself is a mystery to the average Christian in America, and even to Christians of far more than average intelligence. They have never read the Koran. They do not know what Mohammed taught. Popular ideas of Moslem lands and people are grotesque in their crude ignorance. In addition to great general ignorance about Mohammed-

anism and the Mohammedan lands the impression prevails that Islam is the next best religion to Christianity in its knowledge of God, and that its adherents are so devoted to it as to be unconvertible to the Christian faith." The Christian world has been awakened as never before, to the absolute need of taking in its sweep the activities of the Moslem World, and the sin and shame of long neglect and ignorance have, in a marked degree, been acknowledged and put away."

In connection with this subject, we call attention to Dr. Zwemer's new book, "The Unoccupied Fields of Africa and Asia," published by the Student Volunteer Movement of New York. "This book is a study of the countries in Africa and Asia which have not yet been entered by missionaries. Dr. Zwemer discusses the geographical, political, social, moral, and religious conditions in these countries in his most interesting style, and calls for the Christian Church to at once rise up and possess these neglected fields. For more than sixteen years Dr. Zwemer has been a missionary in Arabia. During that time he explored many parts of the Arabian peninsula which had not been entered by a white man. In recognition of his contribution to geography, he has been elected a Fellow of the Royal Geographical Society of England. He is one of the authorities on Mohammedanism."

#### OUR DEBT TO THE WORLD.

Dr. Maltbie Babcock, a member of the Board of Foreign Missions, whose work was nearest to his heart, said at the Ecumenical Conference: "We are the children of the converts of foreign missionaries, and I tell you that fairness means that I must do to others, as men once did for me. There are millions to-day in Africa, India and the islands of the sea that have just as good a right before God to know the best there is in life as you and I have. Why do we not tell them? Is it fair that there should be millions of children born in the next generation to open their eyes in heathen darkness, when you and I opened our eyes in the light of a Christian day? You are darkening the lives of millions of unborn children by not putting the light of the love of Jesus Christ before the faces of their fathers and mothers. You know that as well as I do. I will not talk of the horrors that belong to pagan religion, of the degradation of womanhood, of the deformation of childhood. You and I know what Jesus has been to us. Shall we not tell it to them that are in darkness?"



A GLIMPSE OF 212 BLUFF.

## FOR MISSION BANDS.

### THE BOY IN EARNEST.

By MARY IRVINE.

**S**UNG TSZ SUNG was a Chinese boy ten years old, a devout idolator, having entered the strictest Buddhist sect, as parents and grandparents for generations belonged to it. In every way he had lived up to all the teaching and light he had received. His path in life was darkness of the densest kind, the way of pardon for sin still unheard of. The gloom, dejection, and obscurity of everything regarding the future life was inexpressible. When about eighteen years old, messengers of the Gospel came to his village and remained over night.

An illiterate servant woman, had listened to the words which were being spoken, "There is a Saviour Jesus Christ who pardons sin." These words she repeated to the zealous young idolator. He was so impressed that he followed the missionaries to the next village, to learn for himself. Alas! they had gone from the place. The earnest seeker did not give up his search, for he is the one Jesus is seeking to save. Soon he met some one who gave him books and tracts. His search resulted in his finding Jesus. As I listened to

his experience of deliverance, pardon, and peace, I realized fully the words of the prophet, "They shall see Him to whom no tidings of Him came, and they who have not heard shall understand."

### OUR COOK IN YOKOHAMA.

By FLORENCE A. WELLS.

**O** GOD, please help me to give up smoking." Thus prayed the cook at 212 Bluff Mission, as he started out to make the purchases for the day. "Please keep me from buying any tobacco to-day; or any day."

As he walked along the busy street, he was thinking how for many years he had been smoking, and knew that his employers did not approve of it; so taking all things into consideration he had decided to stop. But what should he do with the money he would save? That was a serious question. He told us, "One day I went to K. and asked him to lend me his rice-steamer that I might prepare my New Year's rice. At first he agreed, but when I had washed my rice and went to get the steamer he refused; so I bought

one. Now I thought I will save my money to get me a big wooden pestle and mortar to pound my steamed rice; then I can lend instead of borrow."

For a year the cook saved his money, bit by bit, and bought the mortar and pestle. At the next servants' prayer meeting, he invited all of his fellow servants on the Compound to come at any time and borrow them from him.

In speaking about it afterwards, he said, "The next morning after the meeting, who should come to me the very first one but K.! I was very glad to have it so, for thus I could lend to him who had refused to lend to me. It is much pleasanter to be able to help others than it is to be self-indulgent and hurt one's self."

Our people truly accept the Kingdom of God "as a little child." One day, when Miss Tracy was ill, the cook received the order to make ice cream for her. He understood that the flavoring was to be banana, and was rather surprised for he had been told that bananas would be bad for her. Just as he was on the point of putting in the fruit, he was thinking and praying about it when Miss Crosby came in, and she said, "Oh, no, we do not want them in the ice cream." A few nights later in servants' prayer meeting the cook told with trembling voice and tears in his eyes how Miss Crosby had saved him from what might have been a mistake fatal to Miss Tracy.

### THE SHIPWRECKED PRINTER

By HELEN ROSS LAIRD.

**I**N the Gilbert Islands, in the South Seas, years ago, a young missionary named Hiram Bingham was laboring with might and main to translate the Gospel of Matthew into the language of the natives. They had no written language, but he first gathered the children together, and had them say over to him all the words they knew. He would touch a tree, and ask them what the word for tree was; he made them count their numbers over, one, two, three, and so on; he got the older people interested, so that they brought words to him; and so, in five years, he had enough of the Gilbertese tongue to translate the first Gospel.

He sent it to Honolulu by a native, who was gone eighteen months and came back with nothing but a few hymns and a printing-press.

That is, there was supposed to be a press on the ship, but only the type and rollers and cases came ashore. The missionary rowed out to the ship; and he and the captain searched, but could not find it. Then the captain said he must sail next day, but he would search that night again, and if he found the press he would run up the Stars and Stripes as a signal. Sure enough, in the morning, the flag was floating, and the missionary rowed out again and got the press.

But neither he nor any one on the ship knew how to work a press. The ship sailed away, and left the missionary and the islanders without any apparent chance of a printed Gospel, after all. But not long after the ship had left the harbor, a dozen shipwrecked sailors, in a tiny rowboat, drifted into it. They had been wrecked a thousand miles away, and had found no anchorage until they reached this harbor; and one of them had been a printer by trade before he took to the sea. He was glad to stay with the missionary and print the Gospel.

So, by this strange ordering of Providence, this castaway sailor set up the press and printed the first Gospel in Gilbertese. There were grammars and dictionaries later, and a full translation of the Bible by the missionary, and eight editions of it have been made since for tens of thousands of island readers. But the little Gospel of Matthew, printed by the shipwrecked sailor, remains, an evidence of one of the romances of the story of the Bible—the most wonderful and interesting in the chronicles of earth.—*Children's Friend*.

### MISSION LACE-SCHOOL.

Queen Mary has accepted through the Marchioness of Tullibardine a real Brussels lace handkerchief made in the Mission Lace School at Kalimpong. The School was started six years ago and the industry has already taken a hold upon many of the women of the Kalimpong and surrounding districts. In addition, the School has also trained pupils for Missions with a view to the industry being started in other centres. Among the kind of lace made are Honiton, Brussels, Brussels Duchesse, Italian, Maltese, Buckinghamshire, Cluny, Torchon, Russian and Austrian. Associated with the Lace School are Embroidery, Weaving and Carving Schools.—*Indian Witness*.



# RECEIPTS of the Woman's Union Missionary Society of America, from May 1 to May 31, 1911.

## ALLAHABAD, INDIA.

Mass.—Randolph, Miss A. W. Turner, for Mrs. Lucius J. Knowles Memorial School,	\$5 00
N. Y.—N. Y. City, Mrs. G. C. A. Mercer, and Miss M. L. Warren, for salary of Miss Grace A. Shah,	240 00
N. J.—Fanwood and Scotch Plains Woman's League, Mrs. R. E. Drake, Treas.; for Miss Wishart's work,	17 00
Pa.—Phila. Br., Mrs Wm. Waterall, Treas.; Mrs. Agnes Wybrow's salary (Agnes Hulburt School), 80.00; Robesonia, St. Paul's Ref. Ch., for Miss Wishart, 10.00,	90 00
Md.—Baltimore Br., Mrs. A. N. Bastable, Treas.; Mrs. J. P. Elliott's Bible Class (Y. W. C. A.) Miss Stroudt for B. reader, Shahzadi,	18 00
Total,	\$370 00

## CALCUTTA.

R. I.—Providence, Miss M. S. Stockbridge, Treas.; Mrs. S. A. Smith, 1.00; Mrs. A. F. Pierce, 1.00; Mrs. F. E. Richmond, 5.00; Miss Farmer, 1.00; Mrs. W. T. Barton, 1.00; Mrs. J. P. Campbell, 2.00; Miss Durfee, 2.00; Miss Hammond, 1.00; Miss Stockbridge, 2.00,	\$16 00
N. Y.—Brooklyn, Primary Dept. (Clinton Ave. Cong. Ch. S. S.); Mr. T. G. Bunker, Treas.; for Orphan, 7.00	7 00
Pa.—Germantown Aux., Miss M. Halloway, Treas.; for Orphanage, 75.00; Phila. Br., Harriet Holland Band 10th Presb. Ch. S. S., Miss Boardman, Pres.; for scholarship, 50.00; Misses E. N. and Fanny Brown, per Mrs. R. H. Wallace, to endow scholarship in memory of Dr. Henry A. Boardman, 1,200,	1,325 00
Del.—Newcastle Aux., Miss S. B. Spotswood, for the support of Bible Reader, 75.00; special gift to her, 5.00,	80 00
Mo.—St. Louis Aux., Mrs. S. W. Barber, Treas.; for Sarah B. Woman, 5.00; Mrs. J. L. Pearce for Tarangini, 25.00,	30 00
Total,	\$1,458 00

## CAWNPORE.

### Mary Avery Merriman Orphanage.

Conn.—Terryville, S. S. Cong. Ch., W. A. Turner, Treas.; for Miss Beach's work,	\$7 58
N. Y.—Brooklyn Br., Miss Nora Nelson for Orphan,	25 00
N. J.—Westfield, W. For. Miss. Soc. R. Epis. Ch., Miss M. V. Hammer, Treas.; Y. P. C. C. E. Grace Ch. (Scranton, Pa.) for Jane,	25 00
Pa.—Phila. For. Miss. Ref. Epis. Ch., Rev. Chas. F. Hendricks, Treas.; The Eliza A. Dean Memorial, 343.73; Tyrone, Miss Agnes Cass, for Annie Cass, 20.00,	363 73
Calif.—Pasadena, Mrs. G. W. Stimson for Catharine,	20 00
Total,	\$441 31

## FÄTEMPUR.

### Lily Lytle Broadwell Memorial Hospital.

Mass.—Boston Br., Mrs. H. S. Fullerton per Miss May for Hospital work,	\$5 00
N. Y.—N. Y. City, to endow Juliet G. Church bed, 600.00; for furniture in Hospital, 200.00,	800 00
N. J.—Morristown, Mrs. F. W. Owen, expenses of Memorial Dispensary,	50 00
Rescue Work— Mass.—Boston, per Miss May, Mrs. H. S. Fullerton, 5.00; Master Daniel Leonard (9 years old), for little girl, 5.00,	10 00
Total,	\$855 00

## JHANSI.

Mary S. and Maria Ackerman N. Y.—Brooklyn, Miss Nora Nelson, for nurse, 50.00; N. Y. City, Dr. J. Ackerman Coles, quarterly interest on Ezra P. Hoyt's estate, 150.00,	\$200 00
N. J.—New Brunswick, Red Cross Mission Band, Miss A. B. Cook, Treas.; for bed,	25 00
Pa.—Phila. Br., Miss Howard-Smith for support of nurse, 50.00; Shippensburg Normal S. S. collection, Miss A. V. Horton, Treas., 13.04; Wayne, Mrs. R. Le Bouttelier, for nurse, 50.00,	113 04
Total,	\$338 04

## SIANGHAI, CHINA.

N. Y.—N. Y. City, De Witt Mem'l Ch. S. S., per Miss Gale, for day school, 12.00; Jr. C. E. Society (Italian), Broome St., per Miss Lake, 2.00; both for Miss E. Irvine's work; Syracuse, in memoriam for support of child, Mrs. J. B. Burnet, 5.00; Mrs. Robert Townsend, 20.00; Mrs. Frederic Townsend (Albany), 5.00; Mrs. Howard Townsend (N. Y. City), 5.00,	\$49 00
N. J.—Jersey City, Mrs. L. A. Opydke, for pupil Bridgman Home,	10 00
Pa.—Germantown Aux., Miss Clark, 3.00; Miss Hacker, 1.00; Mrs. Vail, 1.00; Miss Wells, 1.00; Mrs. Wells, 1.00; Miss Halloway, 2.00; Miss Good, 1.00; Mrs. Butler, 1.00; Mrs. Pardee, 5.00; First Ch., per Mrs. E. M. David, Mrs. Dennison, 2.00; Mrs. S. G. Beck, 15.00; Mrs. T. Henry, 5.00; Mrs. C. Royal, 5.00; Mrs. Thos. Hodge, 2.00,	45 00
Canada—Chateauguay Basin, Miss Hope Jack for Bible woman,	30 00
Total,	\$134 00

## YOKOHAMA, JAPAN.

N. Y.—N. Y. City, Miss Julia Van Vorst, salary of Miss Loomis, 300.00; A Friend, for repairs on Yokohama School, 1,000.00; Ossining, Miss M. S. Stone, salary of Miss Pratt, 300.00; Syracuse, in memory of Mrs. Emily Babcock, contributions from her former Bible Class, First Ref. Ch. S. S., 30.00; Mrs. E. B. Judson,	
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10.00; Mrs. Wm. Burnham (Irvington), 10.00; Mrs. A. C. Chase, 5.00; Misses Gifford, 5.00; Mrs. G. B. Leonard, 2.00; Mrs. Geo. Whedon, 2.00; Miss Von Kaster, 1.00, for two pupils in Yokohama school,	\$1,665 00
N. J.—Morristown, South St. Pres. Ch., Miss M. G. Eaton, S. S. work in Aizawa,	10 00

Total, \$1,675 00

## GENERAL FUND.

N. Y.—N. Y. City, Friend, for publication work, 50.00; Mrs. Davies Coxe, freight fund, 10.00; Friend, through Miss Kingsbury, 1.00; Miss S. B. Hills, a Jubilee offering work in the Mission field, 10.00,	\$71 00
N. J.—Passaic, Mrs. C. H. Demorest, freight fund,	25
Md.—Baltimore, Mrs. A. Morris Carey,	1 00
Total,	\$72 25

## JUBILEE FUND.

N. Y.—Bridgehampton, Friends, per Miss M. E. Rose, memorial Mrs. D. M. Miller, 20.00; N. Y. City, Mrs. H. W. Garrett, 500.00,	\$520 00
Pa.—Johnstown, Miss M. L. P. Layton,	1 00
Total,	\$521 00

## SUBSCRIPTIONS TO MISSIONARY LINK.

Miss Hetty Smith, .50; Miss Lizzie Moore, .50; Mrs. F. E. Richmond, .50; Miss A. Van Winkle, .50; Mrs. J. B. Smith, 1.00; Mrs. C. H. Graff, .50; Miss Crosby, .20,	
Total, \$3.70.	

## THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF THE PILGRIMS,

Brooklyn, N. Y.

Calcutta—Birdie and Raglokki Bible woman, 100.00; Hope Biswas Orphan, 25.00,	\$125 00
Cawnpore—Shushila, 20.00; Dulari, 20.00,	40 00
Jhansi—Mrs. J. E. Brown, to endow Lavinia M. Brown bed in Hospital to commemorate Jubilee year,	600 00
China—Support of pupil Bridgman School,	40 00
Japan—Scholarship, Yokohama School,	40 00
General Fund—Freight on box, 3.50, included,	47 10
Total,	\$892 10

## WILLING AND OBEDIENT BAND.

(Rev. D. M. Stearns, Germantown, Phila., Pa.)

Calcutta—Mrs. L. A. Ross, 6.00; Miss M. J. Schellenger, 25.00, for their Bible women,	\$31 00
Cawnpore—Mrs. J. E. Davis, for Bible woman, 60.00; Mrs. C. W. Reihl, for Mrs. Maycock, 15.00; Mrs. H. I. Angel, for Beta Bal, 25.00,	100 00
Fatehpur—Mr. Oliver Heyward, for Bible woman, under Dr. MacKinzle,	30 00
Jhansi—Mr. W. H. Bower, 10.00; Miss L. E. Allen, 12.00; Dr. and Mrs. J. H. Ramsburg, 10.00, for their Bible women	32 00
China—Gtn. Pa. Ch. of Atonement, Wed. Eve., for Mrs. Zau, 15.00; Mr. and Mrs. Montgomery, for Mrs. Sung, 30.00,	45 00
Japan—Mr. and Mrs. W. H. Frederick, for Sugi Mori, 10 00	
Unto Him, for Harada Shobi, 20 00	
Mr. Neilson Olcott, for Moto Iwamara,	10 00

Miss E. G. Fradley, for Kotoji Ito,	\$15 00
Mrs. Jos. Howe, for Isuru Iigima,	10 00
Mr. W. H. Bower, for Sida Setsu,	10 00
Mrs. B. F. Clark, for Yomoto Some,	30 00
Miss H. D. Boone, for Bible woman,	10 00
Mr. and Mrs. G. T. Bisel, for Maru Yachiyo,	10 00
Dr. and Mrs. J. H. Ramsburgh	10 00
Mr. Charles Hutchins, for Kono Yoshida,	10 00
Mrs. J. E. L. Davis and Mrs. J. F. Crumie, for Uchida Mao, in memory of Mr. and Mrs. Armstrong,	60 00
Mrs. S. Dickson and sister, Shimo Osagawa,	15 00
Mrs. A. G. Steacy, for Waso Wakajinia,	60 00
Miss A. R. Harper, for Tadayo Iguchi,	25 00
Mrs. S. Dickson, for Kuki Chapel,	30 00
	\$335 00

General Fund—Freight on box to Cawnpore,	5 00
	\$578 00

## SUMMARY.

Allahabad,	\$370 00
Calcutta,	1,614 00
Cawnpore,	581 31
Fatehpur,	895 00
Jhansi,	970 04
China,	219 00
Japan,	2,050 00
General Fund,	124 35
Jubilee Fund,	521 00
Link subscriptions,	3 70
Total,	\$7,348 40

MARGARETTA HOLDEN MORGAN, Ass't Treas.

## MAY RECEIPTS OF PHILADELPHIA BRANCH.

(Mrs. William Waterall, Treas.)

Interest on Mrs. Haddock Fund,	\$125 00
Interest on Harriet Holland Fund,	175 00
Through Mrs. W. W. Farr, for Miss Anna Randolph,	3 00
Through Theo. H. Morris, Warden Holy Trinity P. E. Church, from John Bohlen Fund,	400 00
Through Jno. T. Brown, Treas. S. S. 10th Presb. Church, from Harriet Holland Band, for Henry A. Boardman scholarship,	50 00
From Mrs. Abel Stevens, in memory of F. C. I. Greenough Bed, Margaret Williamson Hospital,	10 00
Through Mrs. Geo. Erety Shoemaker:	
Miss Pearsall, for India,	\$10 00
Miss M. Pearsall,	5 00
Miss H. W. Pearsall,	10 00
Miss Mary Coates,	5 00
Mrs. Chas. H. Thomas,	5 00
Miss Anna Morris,	5 00
Mrs. Geo. Erety Shoemaker, "Carfare" from a Greenway Mission sympathizer,	05
	43 05
Int. on Mrs. E. H. Williams Fund,	10 50
Int. on Miss Clara A. Lindsay Fund,	5 62
Int. on Charles G. Sower Fund,	7 88
From Miss Eleanor Howard-Smith, for work at Jhansi,	10 00
Total,	\$840 05

## LIFE MEMBERS

The payment of \$50.00 will make the donor or any person named a Life Member of this Society; \$25.00 a child a Life Member.

RUDOLPH LENZ

PRINTER

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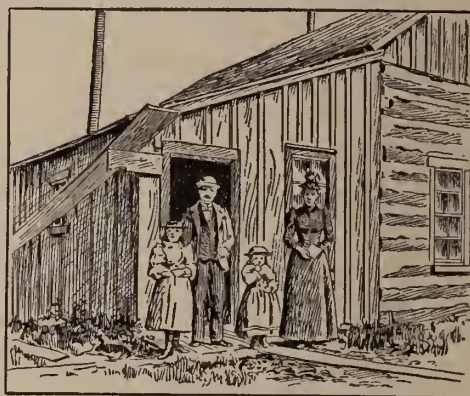
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